# A NECESSARIE AND BRIEFE TREATISE OF THE Contagious diſeaſe of the *Peſtilence*, with the Cauſes, Signes, and Cures of the ſame.

COLLECTED
And newly Compoſed for the benefit and comfort of the vulgar ſort.

*BY*
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# TO THE RIGHT WOr: THO: HIGGONS, Doctor of Divinitie, an earneſt Favourer of all good and lawfull *Intentions:* W. BORASTON wiſheth all Proſperitie both now and euer hereafter.

THE moſt Mighty ELOHIM, Creator of all things, by reaſon of our grievous Sinnes, and haynous tranſgreſſions againſt his Precepts and divine Ordinances, haue threatned his people to inflict vpon them, the plague of Peſtilence and diuers other Sickneſſes, as Holy and Diuine writ teſtifieth. Notwithſtanding the foreſaid Afflictions and manifold Diſeaſes wherewith for our ſinnes, from

time, to time wee haue beene often punished; Wee haue not perceiued (by reason of the custome of sinning) how horrible the rust and Canker of Sinne is, vntill GOD out of his wrath powreth againe his punishment vpon the offenders, and thereupon haue not onely inflicted man which principally haue transgressed, but also all other creatures which were created and ordained for mans vse, and haue caused the Starres to cast downe there venomous influence vpon his creatures, in regard we would not repent and acknowledge the wickednesse of our corrupt nature, but rather haue farther in the middest of all our inflictions of the Plague of Pestilence either through want of Charitie or diabolicall hate haue sought to infect others, for which I would wish all so euill disposed to preuent the punishments ordained for them which are so presumptuous, for as CRATO saith, Qui malitiosè pestifera diffundit, homicida est proximi sui, & pænas non modo æternas sibi luendas sciat, Sed in hoc

hoc etiam ſeculo Magiſtratus ſeueritatem experietur.

*And euen as this wickednesse and desperate blindnesse is of all men to bee abhorred; So the vnmeasurable Mercy of GOD purchased through Contrition, Penance and Satisfaction is to be imbraced. Seeing that he in the middest of all our abhominations and deseruings of extreame punishments, haue euer remembred them which are contrite of heart, and sorrowfull for the hazard and losse of GODS fauour, and towards them hee haue yeelded compassion, and haue infuded blessing vnto Hearbes, Stones, and Metals, for their recouerie and cure of all their Malladies, as well also for nutriment as preseruation.*

*So that wee may plainly see that GOD taketh not any delight in punishing his creatures, but rather to make vs know how detestable a thing sinne is, for by it wee often loose his diuine Fauour and Grace, So we ought with all diligence by Humility and Obedience to obtaine the same againe,*

and to frame our course of life thereafter, that we may returne to him as faithfull and obedient Children.

Now euen as they which with study and trauaile haue sought out the wonderfull Workes of God in the Firmament, are to be commended; So deserue they not the least praise which haue indeauoured to find out the properties and vertues of such things which may comfort and succour the necessities of their distressed Neighbours, And in regard the Plague of Pestilence is so terrible vnto humaine Nature, that it oftentimes separateth the Father from the Child, the Husband from the Wife, yea the Physitian from his Patient, and one friend from another, for their owne safety, as is supposed, I therefore receiuing my Talent at the last houre, would not negligently bury it in a Muckhill.

But for the reasons aboue-specified, I thought it not amisse (let busie speakers rather then doers babble what they please) to bestow some paines in setting forth some directi-

*directions and Remedies for them that are subiect to the foresaid contagious Sickneſſe; especially, for them which are not able to fee the Physitians and Chyrurgians. And in regard I haue alwayes found loue and receiued friendship, at your Worships hands; I now farther presume vpon your fauor, and right godly iudgment, with desire to accept of this my poore Dedication in good part. And pardon the boldneſſe of your poore Neighbour in this attempt, and he shall euer rest,*

At your Worships
command,

W: B.

# *To the Courteous and louing* READER.

I Find by Common experience (Gentle Reader,) and the effects are to much seene and prooued amongst vs; That amongst many dangerous Diseases which happeneth to Mans body, there are none so Contagious and venemous as the *Plague* or *Pest*. And forasmuch, as the Curing of this Disease consisteth in remouing the cause, I therefore wish all men, to hate and abhorre Sin, and to vse penance for the same. The chiefest cause being thus removed, I doubt not, but by GOD his Assistance with the Remedies, and Instruction hereafter noted you shall receiue benefit. Thus expecting

expecting the favourable acceptation of
these my Labours, I shall bee willing to
consecrate the residue of my
studies to thy Com-
moditie.

*W. B.*

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# A TREATISE OF THE PESTILENCE:

## Wherein is ſhewed the Cauſes, with moſt certaine Preſeruatiues againſt the Infection thereof.

THis contagious ſickneſſe called the Peſtilence, is no other thing then a preſſure, Contagion and whip, which GOD out of his indignation vſeth to chaſtice men for their tranſgreſſions, as it is written in the 28. of Deut. ſaying; If thou wilt not obey the voyce of the Lord thy GOD, and keepe and doe his Commandments; the Lord ſhall make the Peſtilence to cleaue vnto thee. For God the Creator of all things is the chiefe and princi-

principall mouer of all things created, and vseth them as secondary meanes to execute punishment against the offenders. So that the Pestilence is either Supernaturall, and immediatly commeth from GOD to Man; or Naturall, as when God punisheth man he performeth it by his creatures. Also, the Pestilence supernaturall is to be vnderstood two manner of wayes, that is to say; either when God doth it wholly from himselfe, or else permissively he suffereth Sathan to punish Man for the reasons aforesaid; He being the most cruell enemy both of God and man, who grieueth and repineth at mans felicitie, and enuiously seeketh to extirpate and roote out all Mankind. Euen as the History of Iob testifieth. So that his power is also two-fold, viz. He either doth this office of himselfe, or else by Inchaunters and Witches, (Exod. 7. and 8.) of whom Christ spake, Act. 8. Matth. 7.

The Pestilence naturall, is also taken two manner of wayes: The one generated from an astrall Impression, the other from the microcosmus or little worlds Imagination. The Pestilence of Impression proceedeth from the firmament of Heauen,

men, when God punisheth man by second causes, he vseth the coniunction of Saturne and Mars, and other Starres, Eclipses for correction, euen as a Father chastiseth his Child with the rod. The arsenicall Sulphurious, Antimoniall, Napelliosous, Cicutosous beames of the Starres, infects the nutriment both Spirituall and Corporall. This is the generation of Pestilence of the influence Astrall.

Lastly, Paracelsus in his Booke *De occult. ra Philosophia*, saith; that Of imagination springeth the Pestilence, as is there instanced betweene two Brothers.

Also it is reported, that a man hauing the Hemerhodes and the Pestilence together, aspecting another being sound, infecteth him also; yea, very many much more, by the intuition and earnest beholding of women, *Quæ simul menstruorum & Peste laborant.* Moreouer by the breath, heat, sweat, smell, habitation, and garments from the sicke, the Pestilence is propagated, and creepeth from one house vnto another and infecteth the Inhabitants thereof, so that it proceedeth of an inuisible essence, Spirituall and Astrall, and not of any humour or liquor onely.

Presages

## Presages and judgements taken from the Superiour bodies and Constellations of the Heavens.

AMongst all other bodyes Celestiall, there are two called evill and malicious, which are Saturne and Mars, as afore-said; by whose bad influence manifold infirmities, especially of the Pestilence ariseth: For Saturne through Cold, causeth Rheumes, Elephantia, &c. Mars by reason of heat, bringeth forth Feavers pestilentiall, spitting of Blood, Pluriſies and such like. Consider well the entring of the Sunne into Aries by true Equation of the houses and Planets, for that influence hath more domination, then have all other influences of the whole yeare besides, (except the superious Conjunctions of the Planets, or some great Eclipses.) And this entring of the Sunne into Aries passeth all entrings of the Sun into any other Signe. Therefore consider how the Lord of the first house in the figure is disposed for he is the Lord of the Sickneſſe, viz. you must consider, whether he be impeaite or no. And if he be impeaite there shall be many Sickneſſes according to his

his nature and his house, that is the first house.

As for example, be it in case that Saturne is Lord of the first house, and some earthy signe is in the same house, then most comonly the sickneſſe of that yeare, shall be of like nature, that is cold and dry. And over this thou must consider, whether the Lord of the first house hath any aspect with the Lord of the house of Death; to him, then most commonly the end of these sicknesses that are cold and dry, shall be death.

And likewise, as it is declared of the entring of the Sunne into Aries, So must it be said of the coniunction of the Sunne and Moone through all the yeare, marking every nature of the Planet being in the first house, If there be any, and the aspects to those two houses aforesaid.

Also consider, whether this entring of the Sun into Aries or any of the coniunctions of the Luminaries, be in the eight house or no, for then it shall be much worse. Note also, that if the Eclipse of the Sun or Moone be in any angles of the Nativitie of any person, or in any of the angles of the revolution of his nativitie, then he shall suffer sickness according to the nature of the same angles.

And if the Eclipſe be in *Medio Cœli*, he ſhall ſuffer hurt in his honour & fame. And if it be in the Aſcendent, he ſhall be greeued in his body, and ſo forth of the other houſes. But it ſhall be the worſer in caſe the Eclipſe be in the aſcendent, eſpecially, if it be the Eclipſe of the Sun, for that is the more dangerous of the two. Forasmuch as the effect of the Eclipſes of the Moone is alwayes finiſhed in the ſpace of one yeare at the moſt, ſometime in leſſe, and for the moſt part in three Moneths. But the effects of the Eclipſe of the Sun is very long or it come to paſſe. Sometimes twelue yeares, as Ptolome in his Centiloquio witneſſeth.

The Aſtrologians take the iudgement of the yeare, by the entring of the Sunne into Aries in the firſt minute. And if it then happen, that all the ill Planets be in the eight houſe, which is the houſe of Death, they ſay; that yeare ſhall ariſe a Peſtilence and diuers other ſikneſſes, according to the nature and conditions of thoſe Planets. And if the Moone in the ſame entring be neare vnto the coniunction of the Sun, that is to ſay, within two or 3. or 4. degrées; That yeare ſhall be a death of Peſtilence vniuerſall, and that ſhortly after that Coniunction;

junction; especially, at the comming of the Moone and euill Planets to infortunes: and as the infortunes be, the effects shall so appeare, be they more or lesse.

Furthermore, you must consider the great coniunction of Saturne and Iupiter in the 13. degrée of Scorpio as it was in the yere 1625. in the last of August, which coniunction changed from an ayrie triplicitie into a waterie, and it was in a waterie Signe, whereof there chanced very much raine, and thereupon followed excessiue humectation and moystening of Mans body, which by and by turned to putrifaction and thereupon ensued many perillous and corrupt Feauers, Pestilence and Agues as Ptolemie and many others haue related, specially, because the coniunction of Saturne was exalted in the North aboue Iupiter, which Saturne is of ill influence.

Furthermore, there are assigned seauen prognosticks, presages or signes of the Pestilence, more common and vsually obserued as hereafter follow: viz.

First, when in a Summer day, the Wether is often changed, as in the morning like to raine, and after standeth still cloudy, and at last, the wind turneth into the South.

The second is, when often in the time of Summer, the dayes sheweth wholly obscured, as if it would raine and yet not raine, and then if it doe so continue long, it is to be feared, a great Pestilence will after ensue.

The third Signe is, when there are many Flyes upon the Earth, for this signifieth that the ayre may be venemous and infected.

The fourth signe is, when the Stars doe seeme often to fall, for it is a token that the ayre is corrupted by many venemous vapours which ascendeth.

The fift signe is when Comets do seeme to flye in the ayre as it appeareth in Gregorys, and that those happeneth, when the Comet appeareth, it signifieth bloudshed, warres, &c. *Unde versus.*

*Mors furit, urbs rapitur, Scuit mare, Sol operitur,*
*Regnum mutatur plebs peste fame cruciatur.*

The sixt signe is, when many thunders and lightnings happeneth, and especially from the South part.

The seuenth is, when many Winds proceedeth from the South part, for they be foule and vncleane, when these signes appeare, a great Pestilence is much to be

feared

feared, except our Lord omnipotent a-
uert it.

## Meanes to preuent Infection, the Causes and Prognosticks being already declared.

NOw shall it bée directed by what meanes euery man ought to preserue himselfe from this infection, And according to the speech of Dauid saying, that a man ought *Diuertere a malo, ad bonum*, to turne from euill and doe good, And most humbly *Peccata sua confiteri*, to confesse his sinnes, for in the time of Pestilence, Penitencie and Confession are to be preferred before all other Medicaments, and withall to change the place for a more pure ayre. But if it cannot bée done conuenientlie, in as much as possible may be, let all causes of corruption be suitated and auoyded, and consequently Venerie. Also the Wind proceeding from Meridian or South point, is contagious & infective naturally: Therefore in the time of the Pestilence, the Windowes on the same side the house ought to bée shut vntill one of the clocke afternone, and let the windowes be open towardes the North part.

For the same cause, let there bee no euill
sents or smels as from stables, streets,
fields where dead carkasses corrupted and
putrified may annoy you, and chiefly putri-
fied Waters, as from sincks and houses of
Office, for Paracelsus saith; *Omne putrifa-
ctum mere est venenum.* And most common-
ly we find they dye in greatest number,
where the ayre is corrupted with these a-
noyances; For, *Sicut per odorem, aromati-
cam cor & spm recreantur, sta ex nocino fetore
debilitantur.* Therefore the house is to
be kept, that no infective ayre enter there-
in, especially that which is humide and
moist, which naturally causeth putrifaction
in the house and place where one sleepeth:
For prevention thereof the same house or
places ought to be ayred with fires of wood
yelding clere flame, and withall to fumi-
gate the rooms with these hearbes and seeds
subscribed, Bayberies, Juniper, Abery,
Organy, Wormewood, Hysop, Rue, Mug-
wort, and of Lignum aloes, let these fumes
be inspired and taken at the mouth and nos-
thrils, so that it may penetrate into the
interior and inward parts.

Let all superfluity and ouermuch reple-
tions be refrained, for *Auicen in 4. Cano-*
nu

nis saith; that *Iis qui repletionem semper cu-rant periodum & finem vitæ suæ abreviant.*

Likewise, the common Bath is to bee a-noyded, for *Modicum fermentum totam massam corrumpit.* Finally, communities and concurses of people are also to be left off, as much as possible may be, least the breath of the infected be received. But in case they cannot be shunned, let these remedies bee used which follow.

When one ariseth in the morning, by and by let him eate a little Rue washt in cleane water, and sprinkled with salt, with one or two Walnuts well cleansed, If that cannot be had, let him eate some bread or a toast intinged with Viniger, especially in a turbid or cloudy day. Also in the time of Pestilence, it is better to stay within doores, then to goe abroad into any Towne or Citie, and let the house especially in the Summer be sprinkled with Viniger, Roses and Vine-leaves, also it shall be good oftentimes in the day, to wash the hands with water and viniger, and afterward to cleanse the face, and to smell unto the hands washed as aforesaid. It shall be also a wholsome course as well in Summer as winter to smell unto sower things. And

for those that are visitors of the sicke, to take a spunge or piece of bread steeped in viniger, and to hold it to the Nose or Mouth, for all acetosus and sower things doe so close the powers, and passages of the humours, that no venemous ayre can enter therin as by experience I haue often found. Also if you take Rue, Wormewood, Sage, Marigolds of each three handfuls, infuse them wholly in a gallon of Ale newly tunned vp, and paste it close that no ayre breath out, and after that it is stued for 12. houres, take sixe or seuen spoonefuls thereof mixed with the best Venice-triacle in quantity of a Beane, and moderately walke thereon, and doe thus euery morning before you goe forth of your house, as long as the Sickneſſe continueth, and renew your drinke as occasion requireth to preuent the impreſſion of the contagious ayre.

Another Preseruative.

TAke Aloes cleane washed in Rose-water halfe an ounce, of good Myrrhe, of Saffron of each two drammes, of Bole Armonie prepared one scruple, of said Pearle one scruple, of the iuice of Lemons as much as will make it in forme of paste, made in pills, and take thereof euery morning the

weight

weight of a groat, fasting, and within one houre after, to take a little thin broth, Ale-bery or white Wine, and fast thereon three houres after, and then to vse your accustomed diet.

Another.

But if the body bee very costiue and distempered therewith, then may ye vse these pils in quantity as afore said; Euery morning for foure or fiue dayes together if need require, and prepared as thus: Take of Rheubarb, Myrrhe, of each one dragme, Aloes two dragmes, Zeadorie two, Saffron of each one scruple, sirup of Roses solutiue as much as will suffice to make it in forme of pilles, and to take them in manner as afore directed.

Another Preseruatiue.

Take of Methridate, conserue of Roses of each halfe an ounce, Bole Armoniacke prepared two dragmes, mixe them together, and take thereof as much as a nut at once, and fast thereon two or three houres after.

Or else you may take of Triacle of Andromachus, and of Mithridate of either two dragmes, of conserue of Roses 3. dragmes,

Bole

Sole Armoniack prepared two scruple, of the seeds or rootes of Angelica two scruples, of the seeds of Citrons halfe a dragme, of the Syrup of Lemons halfe an ounce, mixe all together and take thereof the quantity of a hasell nut, in the morning or at any time of the day else (if you goe into any throng of people) and fast a while after it.

There are also many other preseruatiues more costly, yet farre more powerfull in their effects, which may be had at the hands of the Chymists, as *Potus Pestilentialis Paracelsi*, whereof one dragme being taken in the morning fasting, and to sweat thereon, is a preseruatiue from the Pestilence for fiue dayes.

The second preseruatiue is, Sulphur sublimed with Myrrhe and Aloes. Halfe a dragme with Suger thereof being taken in the morning, preserueth a man that day from all astrall impression.

The third preseruatiue is, *Zenechthon, Paracelsi*, which being hanged about the necke, hindereth the attractiue power of the *Macrocosmus* or little world, which is man.

The fourth, against the intuition or venemous aspects of women, and men as a-

fore-

foresaid. Is Chelidonia gathered in the full of the Moone, and caried about one.

The fift for them which are visitors of the sicke, let them hold in their mouth frankensence, and withall let the infected at the same instant hold also in their mouth of the rootes of Imperitoria.

The sixt, is the essence of Harts and Stockes blood.

The seuenth, which is most potent and powerfull, is *Alexipharmacum Spagiricum*, whereof being taken in a morning, the quantity of a Beane or lesse, with sugar, or in any other conuenient liquor, hath a marueilous effect.

Also for correcting of the ayre, *R. Sulphuris lib. ß. Thuris zy. Mirrhæ zj. ß. assæ fetidæ z. ß. vulueriz antur & misceantur.*

To this powder adde a double quantitie of the Coster or shells of Bayberies, of white Amber halfe a part. Take of this powder two dragmes, and cast it vpon coales, and make a perfume thereof daily twise or thrice.

For want of this powder you may take the wood of Juniper, and vse it in like manner, but it is nothing so good as the powder.

Rules

## Rules to bee obserued in Common communities.

Such things as doe rarifie and subtilie the spirits interiors, are Saffron, Cassia, Fistula, Planten, with mirth in measure, these doe specially serue in common communities, and Companies, where quickly one is infected of another. The eyes are obscured and darkned by an infective ayre, if a man carry not the foresaid things or such like in his hand. Therefore it shall be a safe course to wash the eyes, mouth and hands oftentimes in the day, with Rose-water mixt with Viniger as aforesaid, but if both cannot bee had, let Viniger alone be vsed. This being obserued, thou mayest with more securitie enter into any company.

To keepe the body solubie is thought to be an effectuall remedie, if it bee not laxatiue naturally, let it bee prouoked artificially by suppositors, for which purpose also serueth the *Pillulæ Pestilentiales* which may bee had at the Apothecaries. Let there bee also fire made in the House, because it much hindereth Celestiall impression, and clarifieth the ayre.

To

To take Triacle is also profitable and good, as well for the sicke as whole. I meane the right Venice-triacle, or Treacle of Andromachus (or Jene-triacle) it may be administred twice in a day with pure and clere wine, Beere or Rose-water, in quantity of a small Beane or Pease at each time, mixt with two spoonefuls of any of the foresaid Liquors: Let Dinner bee deferred, vntill midday, whereby the Triacle, may haue its operation in the Body. Then thuse a good messe of meate with pure wine, Drinke is to bee taken oft in the day, but not much at once, because, *Nimia Superabundantia putrifactionem humorum inducit.*

Beware of all hot things in meates, as Pepper and Garlicke, for although Pepper purgeth the braine of Flegme and likewise the Spiritnall members from viscous and clammy humours, yet it heateth ouermuch, and Calefaction and heat causeth putrifaction.

Bitternesse is more wholesome then hot Odours or Sauours: Garlicke, although it purgeth also Flegme and casteth forth euill humours, prouoketh appetite to Meate, and permitteth not any

any dry ayre to enter; because it perturbateth and vexeth the eyes, and heateth the head of euery one which often vseth the same; therefore it cannot proue agreeable: For the Pestilence through the vse of hot things is oftentimes augmented and increased. All kind of meates by so much easie they are of digestion, so much better they are. In the morning boyled meates are more to be commended, but in the euening roasted. Brothes and Pulps are to be eschewed, except they haue some pleasant sowernesse; for sower meats in time of Pestilence serueth to all medicines. In like manner all fruites must be refrained, except those of a sower taste, as Cheries, Pomgranats, or a little quantity of a Peare or Apple in place of medicine, for most fruits commonly inducth putrifaction. As for Spices which are commonly vsed, and conuenient, are Ginger, Cinamon, Cumine, Mace and Saffron, with these are made sauces for the richer sort. The poore folkes may eate Rue, Sage, Walnuts, Parcely minced and mixed together with Vineger. These doe hinder putrifaction.

Likewise, beware ye dread not Death ouermuch, but thinke well to liue: For

hee

hée that dreads ouermuch, shall imagine hée feeles pricking and mouing thereof at the cleansing places in his owne conceit, when hée feeles nothing.

Hauing set downe sundry meanes for preuention, It shall be conuenient to speake of some signes and tokens, whereby a man may iudge whether hée be infected with the Pestilence or no, and are these that follow.

The first is, great paine and heauinesse in the head.

The second, when the body is inwardly affected with heate, and the outward parts cold and ready to shake, and is thirsty and dry withall.

The third is, difficulty of breathing and that with paine.

The fourth signe is, hée hath a great desire to sléepe and can hardly refraine it, sometime want of sléepe and cannot obtaine it.

The fift is, paine and swelling in the stomack, breaking forthwith stinking sweats.

The sixt signe is, diuers and heauy lookes of the Eyes, séeing all things of one colour, as greene or yellow, and the colour of the eyes are also changed.

The

The seuenth signe is, losse of appetite, vnsauoury taste, bitternesse of the mouth sower and stinking.

The eight is, wambling of the stomacke and a desire to vomit, and sometime vomiting humours bitter and of diuers colours.

The ninth is, the Pulse beateth swift and deepe.

The tenth signe is, heauinesse and dulnes in all the body, and faint, and weake limbes.

The eleuenth is, the Vrine most commonly is troubled, thicke like beasts water, and stinketh, but smell it not if you loue your health; but oftentimes the water doth not shew at all, especially in the beginning of the Sickenesse.

The twelfth and last signe and surest of all other is. There ariseth in the necke, vnder the arme, or in the flanke a tumour or swelling, or in some other part of the body there appeareth a red, grenish, or blackish coloured soze: this is an apparent Signe of infection with the Pestilence.

Assone as by the signes and tokens afore-said, any one perceiueth himselfe to bee infected with the venemous quality of the Pestilence: Let him take of the foresaid

Potus

*Potus Pestilentialis Paracelsi*, in quantity agreeable vnto the age of the Patient, that is to say; If hée be aboue Foureteene, hs may take thereof at a time, halfe an ounce or a good spoonefull; But if hée be of younger yéeres, two dragmes, or more or lesse according to the condition and respect of the patient, and let him bée well couered in his bed with clothes, and sweat thereon for foure or fiue houres after. Within fiue houres after that, let him take the like dosse and againe let him sweat. After fiue houres are past, let him take the third dosse; especially, If the patient fainteth and perceiueth any punctions or prickings remaining: For with the third dosse (God willing) all the venoms will bée expelled and driuen forth.

For thrée dayes following (the venome expulsed,) Euery morning the Patient shall take one dosse of the sayd liquor or drinke, whereby Nature may bée corroborated and comforted. Alexipharmacum Spagiricum will performe the same, of which you may giue vnto them that are aboue Feureteene yeres one dragme, but vnto them that are younger halfe a dragme, and that thrice in foure and

twenty houres space. And for three dayes one dosse every Morning, either in Wine, Rose-vineger, or other appropriate waters.

And when the Apostumation of the Pestilence commeth forth, a Cataplasme of Figges and of the fruit of Alkakengie, of each a like quantity braised together, shall be applyed thereon, and it will breake it presently; For *Venenum, venenum attrahit.*

And this you must remember, that if the Botch arise neere unto the heart before you sweate, that then you apply this defensative unto the heart upon a fine linnen cloath thinly spread, as broad as will cover the heart, which medicine is thus prepared.

Take of good Triacle of Andromachus, halfe a dragme, of Pertyridate one dragme, red Saunders, of Terra lemnia halfe a scruple, Rose-water and of Vineger, of each as much as will suffice to make an Unguent, and let it be applyed as above directed.

When the Apostume first appeareth, you may (if you please) take Walnuts, or Filberd nuts, Figges and Rue beaten toge-

together, and apply it thereto.

Also, when the sayd Apostume breaketh and the venome penetrateth the heart, whose signe is perceiued by the line from the Center or middest point of the apostume leading to the heart: Bruise then some of the grene plant called Tua inuersa, or Leopards bane, and apply thereto; but if it cannot bee gotten grene but withered, then macerate it in Wine, or Vineger, and apply it after the same sort, and let it bee repeated twice or thrice ouer: For this doth extract and draw out the venome mightily, the Patient being in an agonie, and doe reuoke and call him backe as from the Graue, and driueth many into admiration thereof.

## Against the Symptomes of the Pestilence.

IN Constipations and Costiuenesse of the belly, the patient may vse some purgatiue medicine, except it bee at such time when the Botch or Carbuncle appeareth, any other sores of the Pestilence growing towards ripenesse: For if it bee done then, it will contrary to nature proue her intentiõ.

But the second day after Sweating, If no Botch or sore appeareth, then may hee vse either Sena or Rhewbarb, or the extract of either. They that haue any of the Flures of the bowels, called Diarrhea or Disenteria, ioyned with the Pestilence; Morning, Noone and at night, they may take halfe a scruple of Crocus Martis, in the extract of Acorus Luteus, to the full effecting of the cure. They that are vexed with burning heates, let them dip linnen cloathes in Rose-water vitriol, and with the iuice of Semper viue, and apply to the pulses, and when the same cloathes are dryed, let them bee wet againe in the same liquor and applyed in like manner.

And

And if the Patient be very dry and thirsty, give him of this Julip three or foure spoonefuls at once, viz. Take of Rose-water, of the waters of Endive, Buglasse, Sorrell, sharpe Vineger, and of the juice of Lemmons of each foure Ounces, of Sugar one pound, boyle them a little with a gentle fire, and when it is cold, give thereof to drinke three or foure spoonefuls at once. Or else, take of the waters of Roses and of Buglasse of each three Ounces, of ỹ Sirrup of Endive and Lemmons of each two ounces, of the Oyle of Vitriol one scruple, mixe them, and take them as aforesaid. If the Patient cannot sleepe, if after vomiting Bezoardicks, and other meanes fit to evacuate grosse humours, a man may give the Patient Laudanum Paracelsi, three graines thereof in Cardous benedictus water, or for want thereof the Temples of the Patient may bee anoynted with this oyntment. Take of Unguentum Populionis, of Unguentum Rosarum, of Unguentum Alabastrinum, of each halfan ounce, of the oyles of Violets and of water Lillies, of eyther two drammes, of Opium one scruple, or two, first dissolued in Rose-water, and then together mixed; anointing the Temples therewith, will

will both cause sleepe, and stay raging. Or if you will you may vse this.

Take of the sirrup of Violets, of the sirrup of of Lemmons, of the sirrup of Poppie of each one ounce, of Diascordium, three dragmes, let them be mingled together, and give therof sometime to the patient to drinke for the foresaid purposes.

If through the heate of the stomake, the Mouth, Throate and Tongue be hot, dry and furred. Take French Barly, Sinckfolly, Violet and Strambery leaues, of each one handfull, of Woodbind and Columbind halfe an handfull, Boile all these in a Quart of faire water, and to the same Liquor strained out, put thereto of Diamorum and of Mel rosarum, of eyther two ounces, of the oyle of Sulphur as much as will a little sharpen it, and let the Patient with some of the same liquor warmed, gargarize and wash his Mouth, Tongue and Throat.

Of

## Of Fleubotomie.

FLeubotomie may be vsed once in a Moneth, except age or any other cause prohibite it, as in women with child, or on them that are brought low by sicknesse, or on them that are subiect to any fluxe of the Belly, or on them which are already infected with the Pestilence, and the Botch or Sore groweth towards ripenesse.

Let blond-letting be done vpon the veine Basilica., whether it be in the right or left arme, before he eate or drinke, and after the opening of the same let the Patient bée iocund, merry and chéerefull, and to drinke good Wine or Béere, but alwayes temperately. Neither is it lawfull nor conuenient to sléepe the same day that the veine is opened, if any féeleth himselfe infected with an Apostume, then let him altogether refraine sléepe, and preuent it by walking, for in sléepe, heate inwardly induceth the Venome vnto the Heart, and other Spirituall Members, in such sort, that scarce any Hearbe may

reuoke

reuoke the same venome, vnto its former state, which thing happeneth not, as long as a man is in motion.

But it may bée, some men will aske, of whom is slépe to be auoyded? What if hée should haue a continuall slépe? To this I briefly answere, that in the time of Pestilence; if any haue an appetite to slépe presently after he haue eaten any thing, then such desires ought to be hindered for a space, either in ỳ Garden or Fields for one houre, & then with naturall slép, the body may haue for one houre its naturall refection & rest. Therefore Auincen saith; That if a man will slépe, he ought to drinke a good draught before his slęping, because in slépe hée attracteth and draweth many humors and those euill humors are repelled by the humour of a good draught; But againe, if a man shall aske, when a man is infected how he ought to know it. To this Isaye answer, that a man that is infected; the same day he shall not eate much, because he is repleate with euill humours, and presently after Dinner he hath a desire to slépe, and perceiueth a great heat with colonesse, hée hath great paine in the former part of the head, but all these are reuoked and put away by

mouing

moning hither & thither, & for to walke he is not able by reason of ouermuch vnwieldines and sluggishnesse of body, for a man infected hath alwayes a desire to sleepe, because the venome internall doth perturbate and trouble the spirits vitall, so that it alwayes tendeth to rest, by these signes and all others before related, a man may alwayes perceiue himselfe to bee infected. If hee will not giue credit vnto it, let him make tryall for halfe a dayes space, and presently he shall feele the Apostume vnder his Armes, or about the groine, or else about the Eares. Therefore the chiefest remedie is, if a man perceiue all these tokens in time of the Pestilence, that he shake off sleepe as I haue said before, for as by the reasons before also alledged it is manifest, that in sleepe the Spirits vitall doth rest, but the venome is scattered, through the membrands from one place vnto another, as I haue often obserued. This being truely marked, when a man findeth himself infected, as soone as possible may be, let him let bloud in as ample manner that he almost faint thereon, for the taking of small quantity of bloud stirreth vp the venemous quality more forcibly. If a man will not cut many veines at once,

then

then hé shall suffer to goe ouer the same veyne incided as afore-said, euen vnto the retardation and staying of the Blood.

Also he that is let blood, whether hé be infected or not, he must also shunne slépe the whole day euen to midnight. And alwayes in the same part of the body that the Apostume shall appeare, shall be made the incision of a veyne.

As for Example.

If the Apostume shall appeare vnder the right Arme, Phlebotomie shall bé made in the middle part of the same arme, from the veyne Mediana; but if vnder the left arme the apostume sheweth it selfe, then must you open the Mediana, as afore-said, in the same arme, or the Hepatica, that is to say; in the veyne about the middle finger. If the apostume be about the Groyne, let a veyne be opened in the Foote, about the héele on the same side. If the apostume bé in the Necke, Phlebotomize the Cephalica, about the Thumbe in the hand of the same side, or the Mediana of the same arme, or in the hand on the same side about the lesser finger. If it shall appeare about the Eare, incide the Cephalica on the same side, or the veyne

which

which is betweene the fore-finger and the thumbe, least many venemous vapours invade the braine. Or the veyne which is about the lesse finger, or about the article, which of Phisitians is called Basilica. If the tumour shall appeare about the shoulder blades, heart and throat: Vse scarifications with application of Ventosits; And first let blood on the Median. If the Apostume appeare on the backe, open the veyne called Vena Magna. And all these may bee let blood, If a man haue not slept before the knowledge of the Apostumation: But if hee feele such Apostumations after sleeping; then bleeding ought to be made on the contrary part. As if the Apostume appeared in the right arme, the Basilica or Liuer veyne; or Mediana in the left arme, shall bee opened.

And if the Apostume sheweth vnder the right arme, let it bee as it is spoken of the left arme; and so of other places in which the Apostumation appeareth. And whensoeuer Blood-letting is to bee vsed, let it bee alwayes done in opposite manner: And if hee that haue beene let blood be very weake, then may hee sleepe after the midst

of

of the day. And before the middeſt of the day he ought to be in continuall motion, either riding or moderately walking.

And if afterward, the Botch increaſeth feare not: For it is a token, that Nature putteth out the venemous quality, and reſtoreth a man to ſoundneſſe, then may you apply ſuch remedies thereto as is abouementioned.

And if any there be, that ſhall receive benefit and recouery by theſe Directions: Firſt, let him thanke GOD, that hath created Medicine of the Earth to heale his people: and ſecondly, pray for me Sinner the writer of this little Treatiſe, for to that intent I take the paines.

FINIS.

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# A NECESSARIE AND BRIEFE TREATISE OF THE Contagious diſeaſe of the *Peſtilence*, with the Cauſes, Signes, and Cures of the ſame.

COLLECTED
And newly Compoſed for the benefit and comfort of the vulgar ſort.

*BY*
W. BORASTON of *Salop*, *Practitioner in Phyſicke and Chyrurgerie.*

LONDON,
Printed by B. ALSOP and T. FAWCET, dwelling in *Grubſtreet*.
1630.

# TO THE RIGHT WVor: THO: HIGGONS,

Doctor of Divinitie, an earneſt Favourer of all good and lawfull *Intentions:* W. BORASTON wiſheth all Proſperitie both now and euer hereafter.

*THe moſt Mighty* ELOHIM, *Creator of all things, by reaſon of our grievous Sinnes, and haynous tranſgreſſions againſt his Precepts and divine Ordinances, haue threatned his people to inflict vpon them, the plague of Peſtilence and divers other Sickneſſes, as Holy and Divine writ teſtifieth. Notwithſtanding the foreſaid Afflictions and manifold Diſeaſes wherewith for our ſinnes, from*

time, to time wee haue beene often punished; Wee haue not perceiued (by reason of the custome of sinning) how horrible the rust and Canker of Sinne is, vntill GOD out of his wrath powreth againe his punishment vpon the offenders, and thereupon [illegible] not onely inflicted man which principally haue transgressed, but also all other creatures which were created and ordained for mans vse, and haue caused the Starres to cast downe there venomous influence vpon his creatures, in regard we would not repent and acknowledge the wickednesse of our corrupt nature, but rather haue farther in the middest of all our afflictions of the Plague of Pestilence either through want of Charitie or diabolicall hate haue sought to infect others, for which I would wish all so euill disposed to preuent the punishments ordained for them which are so presumptuous, for as CRATO saith, Qui malitiosè pestifera diffundit, homicida est proximi sui, & pœnas non modo æternas sibi luendas sciat, Sed in

hoc

hoc etiam seculo Magistratus seueritatem experietur.

*And euen as this wickednesse and desperate blindnesse is of all men to bee abhorred; So the vnmeasurable Mercy of GOD purchased through Contrition, Penance and Satisfaction is to be imbraced. Seeing that he in the middest of all our abhominations and deseruings of extreame punishments, haue euer remembred them which are contrite of heart, and sorrowfull for the hazard and losse of GODS fauour, and towards them hee haue yeelded compassion, and haue infuded blessing vnto Hearbes, Stones, and Metals, for their recouerie and cure of all their Malladies, as well also for nutriment as preseruation.*

*So that wee may plainly see that GOD taketh not any delight in punishing his creatures, but rather to make vs know how detestable a thing sinne is, for by it wee often loose his diuine Fauour and Grace, So we ought with all diligence by Humility and Obedience to obtaine the same againe,*

and to frame our course of life thereafter, that we may returne to him as faithfull and obedient Children.

Now euen as they which with study and trauaile haue sought out the wonderfull Workes of God in the Firmament, are to be commended; So deserue they not the least praise, which haue indeauoured to find out the properties and vertues of such things which may comfort and succour the necessities of their distressed Neighbours, And in regard the Plague of Pestilence is so terrible vnto humaine Nature, that it oftentimes separateth the Father from the Child, the Husband from the Wife, yea the Physitian from his Patient, and one friend from another, for their owne safety, as is supposed; I therefore receiuing my Talent at the last houre, would not negligently bury it in a Muckhill.

But for the reasons aboue-specified, I thought it not amisse (let busie speakers rather then doers babble what they please) to bestow some paines in setting forth some

direc-

*directions and Remedies for them that are subiect to the foresaid contagious Sickneſſe; eſpecially, for them which are not able to ſee the Phyſitians and Chyrurgians. And in regard I haue alwayes found loue and receiued friendſhip, at your Worſhips hands; I now farther preſume vpon your fauor, and right godly iudgment, with deſire to accept of this my poore Dedication in good part. And pardon the boldneſſe of your poore Neighbour in this attempt, and he ſhall euer reſt,*

At your Worſhips
command,

W: B.

# *To the Courteous and louing* READER.

I Find by Common experience (Gentle Reader,) and the effects are to much seene and prooued amongst vs; That amongst many dangerous Diseases which happeneth to Mans body, there are none so Contagious and venemous as the *Plague* or *Pest*. And forasmuch, as the Curing of this Disease consisteth in remouing the cause, I therefore wish all men, to hate and abhorre Sin, and to vse penance for the same. The chiefest cause being thus removed, I doubt not, but by GOD his Assistance with the Remedies, and Instruction hereafter noted you shall receiue benefit. Thus expecting

expecting the fauourable acceptation of these my Labours, I shall bee willing to consecrate the residue of my studies to thy Commoditie.

*W. B.*

# A TREATISE OF THE PESTILENCE:

## Wherein is shewed the Causes, with most certaine Preseruatiues against the Infection thereof.

THis contagious Sickneſſe called the Peſtilence, is no other thing then a preſſure, Contagion and whip, which GOD out of his indignation vſeth to chaſtice men for their tranſgreſſions, as it is written in the 28. of Deut. ſaying; If thou wilt not obey the voyce of the Lord thy GOD, and keepe and doe his Commandements; the Lord ſhall make the Peſtilence to cleaue vnto thee. For God the Creator of all things is the chiefe and princi-